

language are used to express them ;* and partly in using such combinations of words as make uncouth phrases. Now what necessity? The answer is immediately obvious as to the former part of the description; there can be no need to use one common word in an affected and forced manner to convey an idea, which there is another common word at hand to express in the simplest and most usual manner. And then as to phrases, consisting of an uncouth combination of words which are common, and have no degree of technicality—are they necessary? They are not absolutely necessary, unless each of these combinations conveys a thought of so exquisitely singular a turn, that no other conjunction of terms could have expressed it; which was never suggested by one mind to another till these three or four words, falling out of the general order of the language, gathered into a peculiar phrase; which cannot be expressed in the language of another country that has not a correspondent idiom, and which will vanish from the world if ever this phrase shall be forgotten. But these combinations of words have no such pretensions. When you obtain their meaning, you may well wonder why a peculiar apparatus of phrase should have been constructed, to bring and retain such an element of thought within the sphere of your understanding. But indeed the very circumstance of there being nothing extraordinary in the sense, may have been one inducement to the contrivance. There may have been a discontent that the import should not appear more significant, more weighty, more sacred, more authoritative, than it could be made to appear as conveyed in common secular language. It could not be trusted to have its proper effect, without some special token borne on its exterior to warn us to pay it reverence. In whatever manner, however, the language came to be perverted into these artificial modes, it would be easy to try whether the ideas, of which they are the vehicles, are such as they exclusively are competent and privileged to convey, insomuch that their rejection would be the forfeiture of a certain portion of religious truth and sentiment, which would

* As for instance, *walk*, and *conversation*, instead of *conduct*, *actions*, or *deportment*; *flesh*, instead of, sometimes, *body*, sometimes *natural inclination*.